

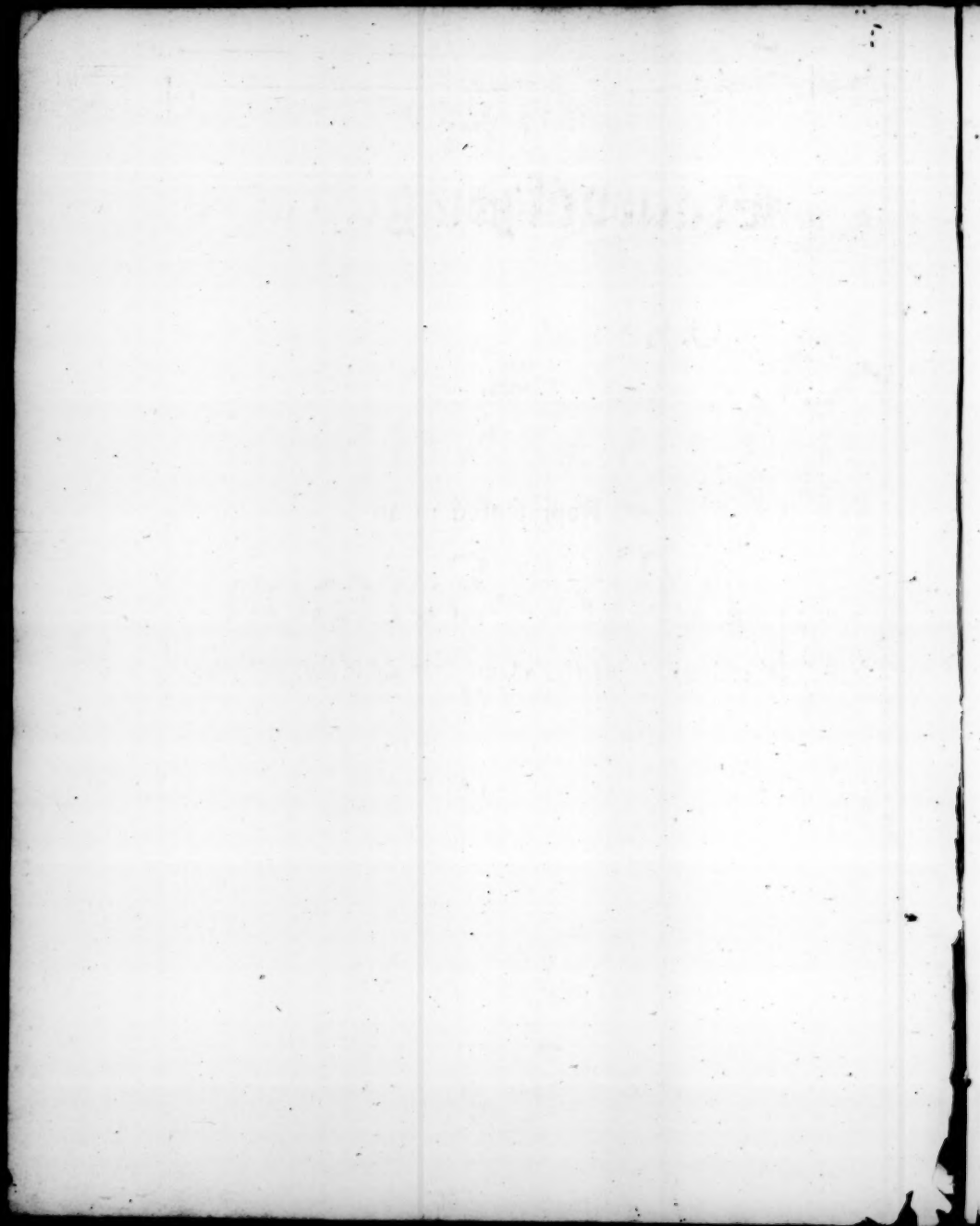
THE
Beauty of Magistracy.
WITH OTHER
OBSERVATIONS
Concerning
GOVERNMENT,
Represented in an
Affize-Sermon

Preach'd in St. MART's Church in LEICESTER, the
26th Day of March, 1697.

By JOHN FOXCROFT M. A. RECTOR of
Wifordby in Leicester-shire.

— *Diis proximus ille est ;*
Quem ratio, non ira movet, iustiq; tenorem
Flectere, non odium cogit, non gratia suadet.
Claudian. de Manlii Consul.

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Lion in St. Paul's Church-yard. MDCXCVII.



Venerabili verè Dignoque Viro
JOHANNI POWEL Militi,
Uno Justiciariorum Domini Regis, de Banco ;

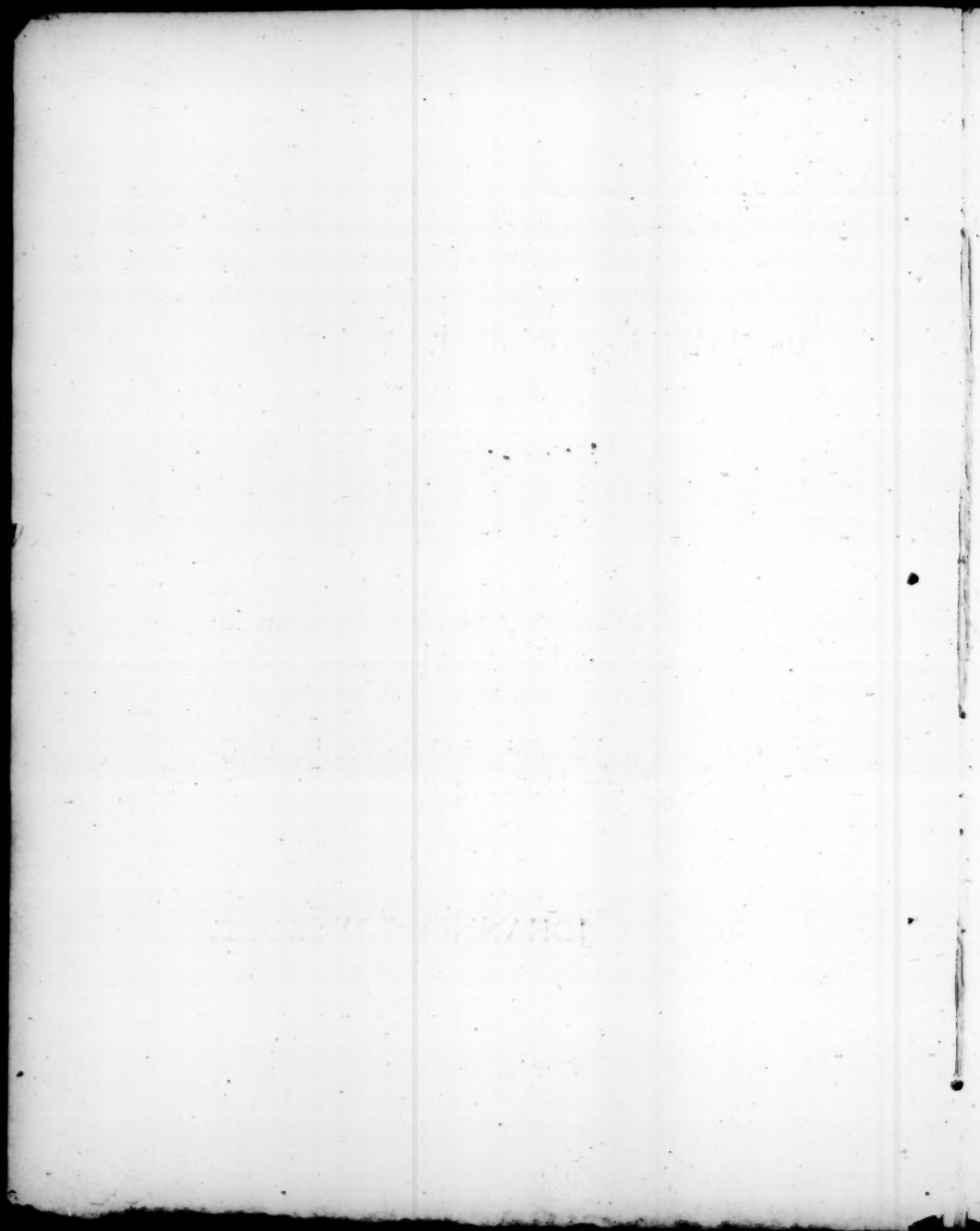
Necnon Viro Ornatissimo

ISAACO WOOLLASTON, de Loseby, Armig.
Vice-Comiti Agri Leicestriensis pro An. Incarn. 1697.

Hanc Conciunculam, in quâ de Regiminis &
Magistratûs Publici Decore, Ordinatione &
Præstantiâ Differitur; Haud ita pridem in
Templo S. Mariæ Leicestriæ habitam, Vestro-
rumq; Rogatu & Jussu Typis Mandaram,

In perpetuum Gratitude & Observantiæ Testi-
monium, Dicat Dedicatque

JOHANNES FOXCROFT.



T H E

Beauty of Magistracy.

In an ASSIZE-SERMON on

Luc. 13.
ROM. XIII. 4.

For he is the Minister of God to thee for Good: But if thou do that which is Evil, be afraid; for he beareth not the Sword in vain: for he is the Minister of God, a Revenger to execute Wrath upon him that doth Evil.

TO begin our great Affairs with Offices of Religion and Devotion towards God, is a Custom very excellent and commendable, and highly becoming all Christians. 'Tis a Duty that the *Heathens* have not been without some considerable Sense and Apprehension of: *A Jove Principium*, was a Dictate and Maxim of their Religion. The *Romans* had their *Capitol*, or Chief Temple, to which their Emperors and Magistrates were wont to resort, and where they us'd to consult the *Gods* in all Matters of Difficulty and Importance. And *Hierocles* * gives the Reasons, why

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* In Pythag. Carm.

why that Custom of praying to the *Gods* did so obtain and prevail among the *Heathen Nations*, viz. " That " they might procure the Divine Assistance in what they " went about ; and that in consideration of the Divine " Presence, they might act in such a manner, as to do " nothing unworthy of it. This Practice, and these Considerations of theirs, were the Result and Effect of the *Law written in their Hearts*, of that Natural Religion engraven there. But as for us, *we have a more plain and sure Word of Prophecy*, whereunto we are commanded to give heed. We are instructed by our *Christian Rule*, in every thing, by *Prayer and Supplication*, to make our Request known unto God, Phil. 4. 6. And we have such an Argument propounded, (ver. 7.) as might be very moving to this Christian Duty. The *Magistrate* has certainly a very high and peculiar Obligation to this Duty, (that this *Preface* may not seem altogether foreign to the *Text*) for as he is the *Minister of God*, and receives his Commission, so he ought to implore Assistance and Direction from him.

I come now to consider the *Text*, and what might probably be the Occasion of the *Apostle's* Discourse in this Chapter. *St. Chrysostom* makes it to have a Connection " with, and Dependance upon the former Chapter : " There *St. Paul* recommends Patience, and forgiving " of Injuries, and here he seasonably adds and enforces " the Duty of Obedience to Magistrates: For (as that " *Father* † argues) if it be a Duty to be kind and bountiful to our Enemies, much more ought we to submit to " those who do good to us, and deserve well of us. But tho this Consequence and Account may be rational, yet there

† Εἰ γὰρ τοῖς ἀδικούντες τοῖς ἐναντίοις λαμβάνειναι χρεὶ, πολλὰ μᾶλλον τοῖς ἀγαθοῖς παύειναι προσήκει. In Rom. 13. Hom. 23.

there seems to have been a more considerable and probable Occasion of the Apostle's Discourse in this Chapter, which indeed St. *Chrysostom* takes notice of: " * The World had spread abroad a scandalous and traducing Fame at that time, that the Apostles were a Company of innovating and seditious Persons, whose Lives and Doctrines had a general Tendency to subvert the common Laws and Government of the World. And this was the main Cause (as *Clemens Alexandrinus* takes notice †) of those Persecutions they suffer'd under the Heathen Magistrates: Therefore St. *Chrysostom* || adds, " When the Apostle brings in our Great Lord and Master, injoining Subjection and Obedience to all his Followers, he shuts the Mouths, and obviates the Cavils of such Traducers: And this Account we have from the best Expositor of Scripture amongst all the Greek Fathers. 'Tis plain that the Christians suffer'd long under this Imputation, of being Enemies to Civil Magistracy and Government: And therefore the Apostle, both here and in several Places, endeavours to remove that Objection: And in the succeeding Ages, both *Iustin Martyr* and *Tertullian*, and other Doctors and Fathers of the Church, were constrain'd to write *Apologies* to the Roman Emperors and Magistrates on their Behalf. So that this appears to have been the Design of the Apostle's Subject at that time: He writing an Epistle to the Christians at Rome, the Seat of the Universal Empire, thought it seasonable to put them in mind of this Duty, and to give

* Πολύς γὰρ περιφέρεται λόγος τότε ὁτιάζει, καὶ κακοποιμία διαβόλων τῶν Ἀποστόλων, καὶ ὡς ἐπ' ἀνατροπῇ τῶν νομῶν νόμων, ἀπαντα καὶ πείθοντες, καὶ λόγοντας. Hom. 23. in Ep. ad Rom. cap. 13.

† || ib. 4. Stromat.

|| "Ὅταν ἂν δείξῃ τὸ καὶνὸν ἡμῶν Δεσπότην ὅτε παρεγγυῶντα τοῖς αὐτοῖς πάσι, τῶν διαβαλλόντων ὡς νεοτεροποιῶν ἀπερράφη τὰ σέματα, &c. Hom. id. in Rom.

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give the World an Account, what Tenents and Opinions the Christians held concerning Government. So that we may call this 13th Chapter to the *Romans*, St. Paul's .Apology for Christianity.

This being premis'd, concerning the Occasion of the Apostle's Discourse, 'twill now be time to consider the Words themselves: I shall not stand to make any curious Division of the Text, but, with some regard to the Context, lay down some Propositions or Conclusions deducible therefrom.

Concl. 1. *All Mankind is not of one Rank.* Magistracy is an Eminency, or Superiority, of some Persons above others. The Exercise of that Power does unavoidably set some Persons above others, or one above all. "Equality is the Mother of Confusion, the Author of much Inconvenience and Disorder, as St. *Chrysostom* notes * from the Son of *Syrach*; therefore (says he) God " has made many Principalities, and many Subordinations: He instances in those of Husband and Wife, " Father and Son, Master and Servant, Prince and Subject, Master and Scholar. As the Natural Body is distinguish'd into superiour and inferiour, into noble and ignoble Parts, so is the Political Body. And as that is a Monster, which is all Head, or whose Head is too big for the Body; so is that which has no Head, or an Head too little for the Body. There's no governing upon even ground, since Equality contradicts and destroys the very Name and Notion of Government. Where all govern, there is no Government; and where all are Chief, there can be no Order.

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* Hom. in Ep. ad Rom. c. 12. v. 1.

Concl. 2. *Christianity does not destroy but establish Magistracy.* We are told expressly, that it is the Ordinance of God, *ver. 1, 2*, of this Chapter: 'Tis a natural Dictate and Instinct, and was afterward form'd into a moral and positive Law, which Christ himself tells us he *came not to destroy, but to fulfil*. And as the *Romans* of old made their * *Tribunes* sacred and inviolable, so has God secur'd *Magistracy* from Resistance, by denouncing Judgment to the *Resisters* and Opposers of it. The Christian Religion does not abrogate the good and wholesome Laws and Ordinances of the State: It no where prohibits a Christian to be a Magistrate, nor a Christian Subject to pay him Allegiance and Subjection. 'Twas a Branch of those Pseudo-Christians Doctrine, the *Gnosticks*, to please their deluded Followers and themselves, by promising Liberty †; I suppose not only from Divine, but Humane Laws: whereas the Principles of true Christianity are of a far better Model and Temper, and have no Prejudice against, or Averfation to Civil Laws and Government. And this is plainly demonstrable, both from the Maxims of *St. Paul* and *St. Peter*, and by the Doctrine and Practice of the Great Exemplar and Author of Christianity, *Christ Jesus*: So that when he was tempted upon the Question, *Is it lawful to give Tribute unto Cæsar, or not?* he soon determin'd it with a *Date Cæsari* ||: And this is the Point that the *Fathers* mostly insisted upon in their *Apologies*, that their Principles were not opposite to, or inconsistent with Magistratical Authority. Indeed Obedience to Magistracy is both the Duty of Christians,

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* Lips. Tract. de Magistr. Vet. Pop. Rom.

† 2 Pet. 2. 19.

|| Mat. 22. 17, 21.

rians, and the Interest of Christianity, as might be evinc'd at large. Christ's *Kingdom is not of this World*; nor did he who has promis'd to, and came into the World to purchase a *Heavenly Kingdom* for his faithful Subjects and Followers, ever go about to *take away Earthly Kingdoms* and Governments *. 'Tis certainly the great Interest and Obligation of true Christians, *to pray for Kings, and for all that are in Authority; that they may lead a quiet and peaceable Life, in all Godlineß and Honesty* †. The Notion of the *Chiliasfs* and *Millenarians* begins to obtain mightily in the World of late, especially in our own Nation; and some *Calculators* have fixed the Beginning of Christ's Kingdom within a very small Distance of the present time. But certainly, that such a Temporal Kingdom is so near, as shall supplant and put a Period to the Temporal Civil Magistracy as it now obtains, is more than any sober Christian will affirm, and would have but an unpleasant Reflection upon the Christian Magistracy.

Concl. 3. *The End of Magistracy and Government is the Publick Good.* And so the Apostle intimates in his Character of a Magistrate, *He is the Minister of God to thee for Good.* That's the Design of his Office, and for this Reason God has invested him with his Authority. The Scripture applies the same Title to him that preaches the Word, and to him that beareth the Sword; both are God's Ministers, and there is one common End of their Ministry, which is the Good and Welfare of Mankind. The main Design and Intention of Government, is to procure the Happiness and Prosperity of the Weal Publick,

* Qui Regna dat Cœlestia, non adimit Terrena.

† 1 Tim. 2. 1, 2.

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lick, whereunto the Magistrates are appointed as so many *δίκονοι*, Ministers or Servants. Tho Magistrates are Rulers over the Persons of the People, yet they are Servants for the good of the People: and as it is the Duty of all to serve them, so it is their Office to be Servants to all, in Matters of Justice and Equity, Godliness and Honesty. The Head takes a Natural Care for the whole Body; it sees for the Foot, and respects the most minute and inconsiderable Member: So this Political Head and Ordination is intended for the Good of the whole Community; and this is the Notion that *St. Peter* and *St. Paul*, and indeed both *Scripture* and *Reason* entertain of Government. The *Jewish* Magistrates are called *Gods*; such are at least God's Deputies and Vicegerents in the World, and therefore should endeavour to be like Him, and to act for Him. They are call'd by the Prophets, *Shields* for their Protection*, *Corners* for their support, and *Nails* for their uniting of the People. The New Testament calls them, *Dignities*, *Principalities*, *Powers*, yea the very *Heathen Magistrates*, *Ministers*, and Officers of God; but then 'tis for the good of Humane Society, the Safety and Benefit of Mankind. The *Heathens* themselves, *Plato* and *Homer* †, stile them *σωτῆρες*, *ποιμένες*, *Saviours* and *Shepherds* of the People; and so they are by the Designation and Intention of their Place and Office. They are appointed for publick Good, to be a Terror to the Wicked, a Shield to the Godly, a Husband to the Widow, a Father to the Orphan, a Patron to the Poor, and a Refuge to the Oppressed.

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Concl.

* Vid. Exempl. Constant. M. Baron. Annal. An. 325. Sect. 203.

† Il. α. Ποιμὴν λαῶν. Id. alibi.

Concl. 4. *Magistrates should fulfil and answer the great Design and End of their Institution.* The great thing requir'd of them, is to do Justice, to execute Judgment, to do wrong to none, nor suffer wrong to be done. Magistrates are in God's stead, and they should be Just and Righteous, as God is. The great *Arbiter* and *Judge* of the World is pleas'd to make an Appeal to his Subjects of the *Jewish Nation*, Mic. 6. 3. *O my People, what have I done unto thee, and wherein have I wearied thee? testify against me.* "He makes himself the *Defendant* (as one "glosses* upon that Text) and bids them put in their "Declaration or Bill of Complaint against him, freely "and without Fear. And *Samuel*, one of his subordinate Magistrates, a famous *Judge* amongst the *Israelites*, makes this protestation of his Integrity, 1 Sam. 12. 3. *Behold, here I am, witness against me before the Lord, and before his Anointed: Whose Ox have I taken? or whose Ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose Hand have I received any Bribe to blind mine Eyes therewith? and I will restore it.* When Magistrates are righteous, and do righteous Things, respecting every Man's Cause, and no Man's Person, they are the Glory of Heaven, the Ornament of the Earth, the Joy of the Just, the Desire of all, and *Blessed* || themselves.

And now having, I hope, clear'd these *Propositions*, which seem to carry in them the chief Import and Design of this *Scripture*, I would beg the Patience of this *Honourable Auditory*, whilst I make some brief *Reflections*

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*Trap. Expof. on Mic. 6. 3. || PL 106. 3.

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ons upon them, and *Inferences* from them, with which I shall conclude this Discourse.

Inference 1. *These Truths present to our View and Admiration, the Infinite Goodness of God, in his Wisdom and Care for the Happiness and Preservation of Humane Society.* To this end he instituted and establish'd the Law of Magistracy, and Civil Subordination, even in *Paradise* it self, which would not have been abrogated, tho Man had continu'd in his Innocent State. And the Charter of Magistracy was more explicitly renew'd and augmented at the Restoration of the World, after the Deluge: Then it was Enacted into a Positive Law, *Who so sheddeth Man's Blood, by Man shall his Blood be shed* †. The Command of shedding the Blood of a Murderer, was a remarkable Instance of the Divine Goodness, to secure the Lives of those that bore his Image. And in that wonderful and famous Promulgation of the Moral Law, or Ten Precepts, upon Mount *Sinai* *, there are more of them ordain'd for the Support and Welfare of Humane Society, than for the Adoration and Honour of God himself. And throughout his whole revealed Will, not only that part which was calculated for the *Jews*, but compil'd for the whole World, he has establish'd Rules for the ordering all kinds of Government and Subordination, from the greatest to the least. There would be a *Paradisical State*, if Men had a Goodness to observe what God has had a Goodness to order, for the strengthening the Sinews and Bands of Human Society.

Infer. 2. *We may hence infer the great Necessity and Benefit of Magistratical Government in a Nation.* Government

† Gen. 9. 6. * Exod. c. 19, 20.

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ment is a Ray, or Beam of *Natural Light*: 'Tis so consonant and agreeable to Nature, that the *Heathens*, tho never so rude and barbarous in other Customs and Rites, yet have had, and do still retain some Forms of Government and Magistracy amongst them. I may say of Government, what Bishop *Wilkins* has observ'd concerning the Author of it||: "He that shall traverse
 " over all this *habitable Earth*, with all those remote
 " Corners of it, reserv'd for the Discovery of the later
 " Ages, may find some Nations without Cities, Schools,
 " Houses, Garments, Coin; but none without Govern-
 " ment: they may and do vastly differ in their Manners,
 " Institutions, Customs; but yet all of them agree in
 " that common Notion, That Government is a necessary
 " and Publick Good. *St. Chrysostom* observes, "That the
 " Brutes have a Natural Instinct of Government; and
 " he instances in the Bees, the Cranes, and the Flocks
 " of the Fields: Nay he adds, That the *Sea* is not with-
 " out its Government and Discipline, and that there
 " the *Fishes* have their Governours and Leaders, under
 " which they perform long *Voyages*: and he con-
 " cludes, That a dissolute unruly Liberty, is every where
 " a great Evil, and the Cause of Misery and Confu-
 " sion *. There's a common Notice and Illumination
 " in Human Minds, that tells them they cannot live to-
 " gether in Society without this Nail. And certainly we
 " that are Christians have the greatest Benefit by Magi-
 " stracy; for as we are by our *Profession*, the more ex-
 " pos'd to the Envy and Malice of *unreasonable and*
wicked Men; so are we by our *Principles*, the more dis-
 " arm'd from private Revenge.

Infer.

|| *Of Nat. Relig.* p. 43.

* *Kαὶ γὰρ ἡ ἀναρχία πανταχὺ κακόν, καὶ συγχύσις αἰών.* D. Chryf. in Rom. 13. Hom. 23.

Infer. 3. *Hence we may learn the dreadful Consequences and Miseries of Anarchy.* Were there no Magistracy, there would be no Government, and so no Security to any Man under *his own Vine and Fig-tree*. Take away Government, and what Rapes and Rapines, what Tumults and Disorders would prevail in the World? It would be a Den of wild Beasts, preying upon one another; every Man's Lust would be a Law, and every one would do what seems good in his Eyes. We need trace *History* no further than to the *Jewish Church* and State, where we have a sad Example of this Nature: They that observe the five last Chapters of the Book of *Judges*, may soon behold the miserable Condition of the *Jewish Affairs*, when there was no King in *Israel*; not only Outrage and Violence abounding in the State, but Irreligion and Idolatry in the Church. 'Tis controverted what Time all this fell out; but I believe we may subscribe to the Opinion of their own *Historian, Josephus*, that it happen'd presently after *Joshua's* Death, when there was neither *Judge* nor King in *Israel* †. Certainly 'tis better to have Tyranny than Anarchy; better to live in a State where nothing is lawful, than where all things are lawful to be done; better poor People should sit under a scratching Bramble, than have no Hedg at all to shelter them from the Storms of popular Fury.

Infer. 4. *What great Cause has this or any Nation to bless God for Prudent and Pious Rulers?* 'Tis a great Blessing of God to have wise and good Governours, such as seek the Honour and Prosperity of a Nation.
'Twas

† *Judg.* 17. 6. *Judg.* 18. 1. *Josephi Antiq. lib. 5. c. 2.*

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'Twas a Promise of a large Magnitude and Dimension that God made to his Church of old, when he says *, *Kings shall be thy nursing Fathers, and Queens thy nursing Mothers.* And it has had its accomplishment in *Cyrus, Ahasuerus*, and some others of the *Persian Kings* or *Queens*, to the *Jewish Church* and *Nation*; and in many *Kings*, and *Queens*, and *Emperors* of the *Gentile World*, since *Christ's Incarnation*, who have been *indulgent Fathers* to the *Christian Church* and *Kingdoms*. And again, || *I will restore thy Judges as at the first, and thy Counsellors as at the beginning*; such as *Moses*, and *Joshua*, and *David* were; and such as we of this *Nation* have cause to bless God for at this *Day*. What cause have we to bless God, and to pray for our *Gracious Sovereign King William*? How great Reason to praise and adore the *Divine Providence*, for sending us such a *Deliverer* in the *Day* of our *Distress*? A *King* who is still pursuing and endeavouring our *Deliverance*, from a *Foreign, Barbarous, and Tyrannical* * *Power*? A *King*, who for our sakes has so frequently expos'd and hazarded his *Royal Person*, in the *high Places of the Field*? A *King*, who takes long *Marches* abroad to fight our *Battels*, while we live, or may live at *Home* in *Peace*? A *King*, who has replenish'd these *Nations* with such excellent *Governours*, in *Church* and *State*, as they never before saw? The *Time* would fail me to recount the many *Blessings* we enjoy under our *Rightful* and *Gracious Sovereign*. For shame, let us not sowr our *Spirits* into an *unthankful Frame*, by our *Discontents*, and *private Dissatisfactions*.

Infer.

* Isa. 49. 23. || Isa. 1. 26.

* Καὶ ὅπως εἶπεν, ὅμαι, τὴς πολιτείας ἢ τυραννίς, ἀλλ' ὅτι καὶ ὁμοῖον ἔχουσιν. Demosth. Orat. Olynth. 1.

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Infer. 5. *We infer the Reasonableness of our Submission and Obedience to Civil Governours*: And 'tis a Conclusion that the Apostle himself makes in the following Verse; *Wherefore ye must needs be subject, not only for Wrath, but also for Conscience sake*: Seeing, as he had asserted in the Text, that Magistracy is God's Ordinance, and that it is for the Benefit of Mankind; there is both Reason and Necessity for our Subjection and Obedience to it. A Christian must needs be subject, not only because he sees *Fasces & Securim*, and is afraid of the Sword, and the sad Effects of the Prince's Wrath in case of Disobedience, but also for Conscience sake, both towards God and the Magistrate: *He is the Minister of God to thee for Good*, if thou art such an one as doest Good: *But if thou do that which is Evil*, he is still the *Minister of God, a Revenger to execute Wrath* upon thee. And tho the execution of Wrath be not (strictly speaking) good to him that doth Evil; yet, as it may possibly prove a Good to him, so certainly it is for Good to all others, as it is a means of deterring some from doing Evil, and preserving others from suffering Evil. Conscience is very highly and strongly obliging in this Case, not only upon the Account of God's Will and Command, (which is the highest Reason in the World); but in Consideration of those innumerable *Benefits* redounding to Mankind from the Civil Magistracy: Through their Vigilance we sleep, through their Care we are secure, through their publick Employment we attend our private Affairs. The Labour is the Magistrates, the Good is ours: And therefore (as *St. Chrysostom* infers †) “ Tho no Wrath or Punishment should
C “ attend

† ὅτι τε καὶ ἐμὴ δόξα τις ἔσται τοῦ παγκράτους, καὶ ὅπως καταστάσεται σε εὐχρῆν, ἵνα μὴ δόξης ἀντιείδῃς εἶναι, καὶ ἀγνώμων μετ' ἐνσεγήτην. *Hom. 23. in Rom. 13. 5.*

“ attend the Disobedient, yet Subjection becomes a
 “ Christian, that he may not appear to want a *Consci-*
 “ *ence*, or be found Ingrateful towards a *Benefactor*.
 ’Tis through the Magistrate that we live not *More Bel-*
luino, as an Herd of Beasts; that every Enemy is not
 master of our Lives; that any Man can say, *Hec villa*
mea est, as St. *Augustin*’s Expression is. Good Men have
 the most Benefit by the Magistrate, and the Miseries of
 Anarchy would fall most heavy upon them; and there-
 fore they, of all Men, have least reason to cut down the
 Tree that shadoweth them: and as for others, I con-
 clude, that if they had either Conscience or Sense, they
 would never go about to act the part of Blind *Sampson*,
 to pull down the House, tho they perish themselves by
 the Fall of it.

Infer. 6. *This may convince People of the Reasonable-*
ness of paying Taxes or Tribute. And this is an Inference
 that the Learned Doctor of the *Gentiles* (ver. 6.) draws
 from those *Maxims* of *Polity* laid down in the Text:
For this Cause pay you Tribute also; for they are God’s Mi-
nisters, attending continually upon this very thing. Beza*
 thinks the Original may be translated *Capitatio*, or Poll-
 Money; and the *Syriack* Interpreter renders it *Argentum*
Capitationis, or Head-Silver: But the words, *φορο* and
τελος, *Tribute* and *Custom*, are usually taken for any
 kinds of Tribute or Payment made to the Governour;
 and this in the general, is a Debt or *Due* that we are
 commanded (ver. 7.) to *render* to our Sovereign or Su-
 perior, and not without great Reason and Obligation:
 for

* Ceterum, meo judicio, *φορο* dicitur *Capitatio*, id est *Tributum* quod in
Capita Civium, aut *virium*, aut pro *Census* ratione imponitur. Annot. in
 Rom. 13. 7.

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for since the Magistrate is *the Minister of God for our Good*, since he is an Instrument or Means, under God, to preserve our Blessings to us; there's all the Reason in the World that we should freely and fully contribute to his Necessities, in the promoting such just and pious Designs. " 'Tis the common Sentiment of Mankind, " deduc'd from Antient Times (as our *Greek Homilist* " remarks ||) that Princes should be suppli'd and aid- " ed by the People; because in taking care of the Pub- " lick Concerns, they neglect their own more private " Affairs. Such Tributes and Taxes are requisite for the support of Princes and Magistrates, according to the state and dignity of their Office; and they are necessary to supply those vast Expences they are constrain'd to be at for the Security and Welfare of their Subjects, both in time of War * and Peace: They are *attending* †, watching, taking Pains continually for the procuring and maintaining the Good and Happiness of their Subjects; and therefore both Duty and Conscience, Christianity and Gratitude, oblige us to aid and requite them for their Care of the Publick Good.

Infer. 7. *The Magistrate may lawfully take the Sword which God and Man puts into his Hand.* The Text intimates, that he has a Sword, and tells us, that he ought to make use of it; and this the Apostle expresses by an usual *Meiosis*, *He beareth not the Sword in vain.* And surely if it were a lawful Weapon in the Hand of a

C 2

Pagan

|| 'Αλλὰ διὰ τὸτο ἀνέστην κοινὴ γνώμη πάντων ἑδρεῖ τὸς ἀρχοντας τρέφει παρ' ἡμῶν, ὅτι τ' οἰκεῖον ἀμελῶντες, τ' κοινῶν κινδύνων περιγυμῶν. Hom. in Rom. 13. 6.

* Ἔστι δὲ λοιπὸν οἱ μὲν πάντες εἰσφέρειν ἐν πολλῶν δόξῃ, πολλὰ, &c. Δὲ δὲ χρημάτων καὶ ἀνὴρ τῶτων ἑδρὴν ἔσθ' ἰσχύει τ' ἀέροντων. Demost. Olynth. 1.

† Περιεσχερτεῖντες.

Pagan Magistrate, it is not less lawful in a *Christian's*. The Sense of all Orthodox Christians, from the Apostles to these Days, has subscrib'd to this Truth, That the Magistrate is the Minister of God, his Sword-bearer, his Shield-bearer. So that he is not to lay aside this Sword, to let it rust or grow blunt for want of Courage and Vigour, but he is to keep it bright, and to make use of it,

1. *In punishing Treason and Rebellion.* These strike at the very Root and Foundation of Government, and would quickly turn the World upside down. These are aiming at a total overthrow of all those great and stupendous Works, that Providence has been so signally engag'd in so many Years on our behalf: So that when we reflect upon the many remarkable Instances and Concurrences of the *Divine Providence*, in our late happy *Revolution*, we may well take up the *Psalmist's* Conclusion, *Psal. 107. 43. Who is wise, and will observe those things, even they shall understand the Loving-kindness of the Lord.* And tho we may still hope that he who *has deliver'd, and does deliver, will yet deliver us*; yet that God who is pleas'd to make use of *second Causes*, and to work by Means, expects that we should use all lawful and prudent Means for our Safety and Preservation.

2. *In punishing Immorality and Wickedness.* For what the Apostle asserts concerning the Moral or Divine Law *, may be affirm'd with respect to the prudent Laws of Nations: They are enacted and provided for the *Lawless and Disobedient, for the Ungodly and for Sinners, for murderers of Fathers and murderers of Mothers,*
for

* 1 Tim. 1. 9, 10.

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for Man-slayers, for Whoremongers, for them that defile themselves with Mankind, for Men-stealers, for Liars, for perjur'd Persons, and if there be any other thing that is contrary to sound Doctrine, and to the wise and just Laws and Establishments of Nations. Here the Magistrate is to assume his Sword, his Power and Authority, for the punishing and suppressing of these Vices and Enormities.

3. In punishing Atheism, Blasphemy, and Heresy. Here the Magistrate is God's Minister, and to vindicate God's Cause, in executing Wrath upon him that doth Evil, whether against the Civil, Moral, or Christian Law. For the Scripture does not distinguish in this Notion of Evil ||; and therefore those Persons have very boldly and falsely distinguish'd, who would persuade the World that Magistrates have nothing to do in Matters of Religion: But that the Minister of God should have nothing to do in the Cause of God and Religion, is a Notion that certainly has very much of the Paradox in it. It was indeed the Language of the *Donatists* of old, *Quid Imperatori cum Ecclesiâ?* But the acute St. *Augustin* took them up smartly in that Point, and sufficiently expos'd their Hypocrisy and Folly to the World. He says, that when the *Emperor* was against them, then this was their Cry, What has he to do with the Church? Why does he meddle with Religion? But, when for them, they chang'd their Note, as all such Spirits will do at this Day. Magistrates have no Reason to fear exceeding their Commission, where the Cause of him that gives them their Authority is so nearly concern'd; nor am I afraid of transgressing the bounds of my Duty, in requesting their Cognizance

|| Non distinguendum, ubi Scriptura non distinguit.

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Cognizance and Assistance in the Cause of Religion and Christianity. 'Tis dreadful to consider how greatly *Atheism* abounds in this Age and Nation; that there should be such *Monsters* of Mankind amidst these glorious shinnings of the Gospel: and it would be as sad a Consideration, if there should be no Method or Concern to terrify and suppress them: they envy their Creator a Being, without whom they had had none themselves; nor indeed is it fit they should have a Being in this World. And there is a Spawn of this Monster known now by the Name of *Deists*; of whom I may say, as the *Roman Orator* observes of their *Patron Epicurus*; *Verbis reliquisse Deos, Res sustulisse*: They will not positively deny the Existence of God, but they make no scruple to deny the *Authority* of his *Word*, and the *Government* of his *Providence*; and this they think the most safe and modish way of denying his Being, therefore these may be rank'd amongst the former. And as for the *Socinians*, and *Anti-Trinitarians*, these are certainly a very blasphemous, and dangerous Generation, Men that stick not in effect to renounce their Christianity, and to *deny the Lord that bought them*; Men whose Principles tend to *Paganism* more than to *Christianity*, and who are endeavouring to lead the World to that *dismal State* again; these are now become a numerous and formidable Generation. And tho some Learned Preachers and Pens, have encountred and baffled the Arguments and Absurdities of these pretended Masters of Wit and Reason; yet *Errors are bewitching*, these *Gangrenes* are spreading, and require either a Saw or a Sword. These Men can never be good Subjects, or faithful to their Prince, who are thus rebellious against their Maker and Redeemer. *Theodorick*, the *Gothish Arian* Prince, had in his Court a Minister whom he affected and favour'd very much; he

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he thinking to please his Prince, left the Doctrine of Christ's Eternal Consubstantial Deity, and profess'd himself of the *Arian* Opinion, wherewith he knew his Master to be infected; but *Theodorick* hearing of it, caus'd his Head to be stricken off, saying, "That he who had not kept his Faith with God, would never be loyal to a mortal Man. And *Eusebius* * has recorded a like Passage of *Constantius Chlorus*, a religious Prince, Father to *Constantine* the Great: Many of his great Officers and Courtiers thinking to please him, complied with his Proposal of Sacrificing to *Demons*; but the good Emperor soon discover'd his Design, and reflected upon those base Compilers, as Betrayers of God and Religion: And the Remark he made was of the same Import with the former; "How shall they retain *Fidelity* to their Emperor, who have been detected of *Perfidiousness* towards God? But as for our *Racovians*, they have no Temptation to this Apostacy and Infidelity, but from the *Devil*, that grand *Apostate*, and *Anti-Christ*, and from the Corruption and Pride of their own Hearts, which have taught them to slight and undervalue their Redeemer; and for which they deserve to be expell'd the Tents of Christianity. I suppose none will deny, but that Christian Princes, States and Magistrates, may punish Traitors, Murderers, Thieves, Witches, &c. with corporal and capital Punishments, because they are evil Doers: Then by the same Reason they may punish Atheists, Blasphemers, and the Broachers of *damnable Heresies*, with the same Punishments, who are guilty of High-Treason and Blasphemy against God himself, the Father, Son, Spirit, Gospel, and Christian Faith. Our Blessed Lord has an Expression, *Mat. 12. 31, 32.* which may

* *Vit. Constant. l. i. c. 16.*

may infer and warrant this: *Whoſo ſpeaketh againſt the Holy Ghoſt, and blaſphemeth the Holy Ghoſt, it ſhall not be forgiven him, neither in this World, neither in the World to come.* And the Apoſtle's Deduction, *Heb. 10. 28, 29.* is very ſtrong, and ſeems very clear to this purpoſe: *He that deſpis'd Moſes's Law, died without Mercy under two or three Witneſſes: Of how much ſorer Punishment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant an unholy thing, and hath done Deſpite unto the Spirit of Grace?* 'Tis neceſſary ſuch Blaſphemies and damnable Doctrines ſhould be reſtrain'd and puniſh'd by the Magiſtrate's Command and Authority. If Magiſtrates and Miniſters would join together in this great Work, ſomething might be effected; but Miniſters cannot do it alone: We may preach and write againſt theſe blaſphemous Tenents; but ſuch Blaſphemers will not be convinc'd, they will not *believe our Report.* *The Sword of the Spirit* will not pierce theſe *Atheiſtical Leviathans*, but the *Sword of the Magiſtrate* may. We may complain, with ſorrowful Hearts, upon this account, that *we labour in vain*; but the Magiſtrate ſhall not need to *bear the Sword in vain*; but may and ought to be a Terror to evil Doers and Blaſphemers.

Infer. 8. *Since Magiſtrates are God's Miniſters, and have their Authority and Power from him, 'tis but a reaſonable Service, that they ſhould employ that Power to his Honour and Glory.* Now the Honour of God is moſt eminently conſulted, in the promoting Piety and Religion. *The *Philosopher* * reckons, amongſt other things, without which a State cannot long ſubſiſt, a principal one to be,
the

* Πρεὶ τὸ Θεὸν τιμᾶν. Ariſt. Polit. l. 7. c. 8.

the Care of Religion. Troy was safe, while the *Palladium* (the Image of *Pallas*) was secur'd; but when, in the Trojan War, that was taken, the City was quickly storm'd: the taking of that was as unhappy to them, as the taking the Ark by the *Philistines* was to the *Israelites*, viz. an *Omen* of Calamity and Destruction. While Magistrates endeavour to promote Religion, they do the State the best Service that can be; for by this means they interest and secure God and his Providence, which is the best Confederacy in the World. *Livy* tells us, it was a Custom of the *Romans*, when they besieg'd any City, to endeavour to get out their *Tutelar Gods* †, lest they should hinder their Design. Religion and Piety are the *Chariots* and *Horsemen*, the Protection and Defence of a Nation, far exceeding all the other Strength and Policy in the World: For, to speak in the *Prophet's* Phrase ||; *As a Tei-tree, and as an Oak, whose Substance is in them, when they cast their Leaves; so the Holy Seed shall be the Substance thereof.*

And now, to come to the *last Inference*, and to draw towards a Conclusion of this Discourse; *the People may hence be instructed and mov'd to a threefold Duty.*

1. *To honour Magistrates.* They are the *Ministers* and the *Ordinance of God*, as in the *Text*, and *first Verse* of this Chapter. *The Powers that be* (says the *Apostle*) *are ordained or ordered of God*: Therefore entertain honourable Thoughts of them, as set over you, not by *Chance* but *Providence*: And as there is a Stamp or Impress of the Power, Wisdom, Justice and Sovereignty of God upon Magistrates; and as God has dignify'd and honour'd them with his own Name, *Psal.* 82. 6. *I have said, Ye*

D

are

† Quibusdam sacris evocare Genios loci Tutelares. Lib. 1. Decad. 3.

|| Isa. 6. 13.

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are Gods *; so there is the highest Respect and Honour to be paid to them.

2. *To obey them.* 'Tis the Apostle's Inference and Exhortation, and an express Gospel-Command, *Let Every Soul be subject to the Higher Powers*: And this we are enjoin'd, both upon the account of the Magistrate's Office and Authority, as he is θεῶν δίακονος, *the Minister of God*; and of his Service and Usefulness, as he is appointed σοὶ εἰς τὸ ἀγαθόν, *for thy own and the publick Good*: He is the Minister of God to thee, not only for thy civil and external, but for thy spiritual and eternal Good; for thy *natural Good*, protecting thy Life; thy *civil Good*, securing thy temporal Rights and Interests; thy *moral Good*, by wholsom Laws restraining thee from Sin; and thy *spiritual Good*, in the promoting and maintenance of true Religion and Piety: And these are, or ought to be, prevailing Arguments of our Obedience and Subjection.

3. *To pray for them.* This *David* foretels †, as part of the Felicity and Glory of *Solomon's* Government, that *Prayer should be made for him continually*: His Subjects should be oblig'd and excited, by his prudent and righteous Government, to pray heartily and frequently for him. And 'tis an Evangelical Command and Duty ||, *that Prayers, Intercessions, and giving of Thanks, be made for Kings, and for all that are in Authority*. The Kings of the Earth, at that time, were all *Heathens*, and Enemies to the *Christian Religion*; and so (generally) were those who were in a subordinate Authority to them; yet the Apostle commands that Prayers should be made in the *Christian Congregations* for them. We are not told what

* τὴν ταύτην Θεῶν ἢ τὴν προσωποποιήσαν ἔχειν. Justin. Martyr. Quæst. 142.

† Psal. 72. 15.

|| 1 Tim. 2. 1, 2.

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what the Matter of their Petitions was to be ; but surely (as a judicious *Annotator* * intimates) not to be limited by the next Words, *That we may lead a quiet and peaceable Life, in all Godliness and Honesty* ; for that (as he adds) were not to pray for *them*, but for *themselves* :
 “ But doubtless they were to pray for their Life and
 “ Health, so far as might be for God’s Glory ; for his
 “ Guidance of them in the Administration of their Government, and for their Success in all their lawful
 “ Counsels and Undertakings. This was the Purport and Substance of their Petitions, for *Tiberius, Caligula, Claudius, Nero*, and other *Pagan Emperors* : And *Tertullian* acquaints us †, that this was the constant Practice of the Christians in his time : How much rather is it our Duty, to pray for Christian Princes and Magistrates, and particularly for our Lawful and Gracious Sovereign King *William*, who truly bears, and has fully answered and merited his Royal Title, *Defender of the Faith* ? And therefore I may well be allow’d to add that Prayer for him, which *Tertullian* says ‖, the *Primitive Christians* always us’d for the *Emperors*, and with which I shall conclude this Discourse ; “ That God would give him
 “ *Vitam prolixam, Imperium securum, Domum tutam, Exercitus fortes, Senatum fidelem, Populum probum, Orbem quietum, & quaecunq; hominis & Caesaris vota sunt* :
 “ A long Life, a safe Government, a secure Palace, valiant Armies, a faithful Parliament, a loyal People,
 “ and all the good things that either his faithful Friends
 “ or himself can desire. To which I wish all his Subjects may say, *AMEN*.

* *Contis. of Pool’s Annot. 1 Tim. 2.2.* † *Apol. adv. Gent. c. 30.* ‖ *Id. cap. 30.*

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